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## BAPTIST MISSIONARY MAGAZINE.

VOL. XX.

NOVEMBER, 1840.

NO. 11.

## American Baptist Board of Foreign Missions.

## Germany.

JOURNAL OF MR. ONCKEN.

(Continued from p. 240.)

April 25. Br. Lehmann, from B., who arrived here last week on his way to London, preached twice to-day to the great edification of the church. His aptness in quoting scripture to illustrate his subject is truly edifying, and shows that the word of God must be a lamp unto his feet and a guide to his path.

26. Two young men formerly enlisted in a regiment of Hanoverian hussars, and who had lived here a life of dissipation till induced by a friend to attend first under Mr. R's preaching and then under mine, offered themselves as candidates for church membership. They have attended regularly at my weekly private instruction, and on all our public services, and from the conversation I had with them, I am satisfied that they have found him of whom Moses and the prophets and the apostles testify that he is the Savior of sinners—Jesus. Oh! how adorable are the leadings of God's providence with us! He thus brings together the scattered chosen ones from the east and the west, from the south and the north. Two females also called to-day, who give evidence that their hearts have been brought under divine teaching.

27. One of our members who had given us much pain and anxiety, on account of the unscriptural views which he had imbibed, was to-day graciously restored to right views of the sanctity of the Sabbath, and the binding obligation of all Christians to keep this blessed day holy to the Lord.

29. Our meeting was this evening broken up by three police officers. The people were commanded to leave, with which they complied. All this took place before I had arrived. About fifty persons assembled afterwards at my house, to whom I preached the word of life.

May 2. Brethren Lange and Köbner, and myself, received again a summons to attend next Monday at the police office.

*Persecution at Baireuth—Additions to the Hamburg church—Arrest and imprisonment of Mr. Oncken.*

In a letter from br. Knauer at Baireuth, just received, he states that three weeks ago he was cast into the common prison, for continuing to conduct religious meetings, and as he could not with a good conscience promise to desist for the future, he saw no prospect of being soon liberated. Br. K. adds that nine converts had also been arrested, but were not long detained. Our br. has not been idle in prison; he has spoken with his fellow prisoners on the great liberty Christ came to give to sinners. May the Lord make him instrumental in liberating some of these slaves of Satan. Oh! how consoling to know from divine testimony, that God can and will overrule every event to his own glory, the good of his believing people, and the ingathering of his elect.

I do not know what awaits us tomorrow on the sacred day of rest;—it is probable we shall be prevented from worshipping our God as his word enjoins. But this we know, to our comfort, however much the heathen may rage, the Lord God will be a shield

and a sun to his people, and no good thing will be withhold from them who walk uprightly.

3. Lord's-day. The Lord has been a wall of fire around us: no one was permitted to molest us.

4. Our examination at the police office has been very short, as we declared our purpose not to answer any more questions whilst our case is pending before *The Sixty*. With this we got off to-day.

Blessed be the Lord God of Israel! who, in the midst of the opposition and rage of his enemies, manifests his power and glory in the conversion of sinners. My heart is elated with joy: three new converts have applied to-day for admission to the church. The conversation with them as to their views of divine truth, and the knowledge of themselves, was most satisfactory.

5. One of our members was summoned to the police office, and asked why he had given up his occupation as lamplighter; if he was a member of our church; and if I had baptized him. As our br. knew that if he answered the last question it would bring me into difficulty, he did not choose to answer it. It was given him to understand, they would compel him to this.

6. Though three or four police officers walked backwards and forwards where we were assembled, none entered the house. It was afterwards observed that they went into a dramcellar on the other side of the street, and noted down how many persons went into our place of worship.

7. A young man brought to the knowledge of the truth at Baireuth through br. Knauer, and expelled from thence by the police for attending the meeting conducted by him, arrived here to-day, for the purpose of staying here.

8. I baptized four dear brethren this evening, among them the two young men who have been so much persecuted by their relations. As the place where we now generally administer this ordinance, was overflowed by the high tide, we took a boat at A. and proceeded down the river a little way, where we soon found excellent ground.

13. Preached this evening for Mr. Rheeder, at the Independent chapel. Br. Köbner conducted our service. On reaching home, I was requested to come immediately over to the Bömken strasse. I did so. On entering I found several police officers in the passage; one of whom, named Wich-

mann, ordered me in the name of the police to go directly to the senator. I told him that our case was not yet decided, but he replied, "I have orders to request you to comply, or else I must send for the soldiers." Mr. Wichmann regretted that he was under the necessity of acting thus. I then complied, and was escorted by a police officer. I found however, soon, that my way was not to the senator, but to prison. On my arrival the keeper asked my name, age, occupation; he then proceeded to examine all my pockets carefully—I had to unbutton my clothes. He found nothing suspicious but a sketch of the sermon preached that evening. I was then conducted up two pairs of stairs, and safely locked and barred in the room in which I am now writing. The Lord has kept me in perfect peace. The first thing that occupied me, when alone, was to prostrate myself before Zion's Lord and King, for counting me worthy to suffer these bonds for his and his people's sake.

14. I awoke frequently during the night, as the straw mattress and scanty covering afforded little or no warmth. My dear wife obtained permission to visit me, under many restrictions: the interview must take place in the presence of the keeper, the conversation must be in German, and the time not exceed half an hour. I have had several opportunities of conversing with the prison keeper, but his poor head is filled with novels, over which he is constantly pondering, and his mouth is incessantly employed in extracting smoke from that far famed, but filthy weed, tobacco, so that he has neither time for thinking nor speaking, on account of the smoke within and without.

Being now in possession of my writing materials, I am fully employed. The Lord is very gracious to me;—he makes good his promise,—Behold I am with you every day to the end of the world;—and if we enjoy his presence it matters not where we are. "In his presence is fulness of joy."

Though I have obtained my writing materials, it is only under condition that whatever is written by me and leaves the prison, be first sent to the stadt-haus for inspection.

*Mr. Oncken's defence before the police—  
Remanded to prison—Profanation of  
the Sabbath in Hamburg.*

15. I was this afternoon taken up to the police. The question so often

put to me was again demanded; "Why have you, notwithstanding the repeated prohibitions of the authorities, continued to preach, baptize, and administer the Lord's supper?" I replied, that I only acted up to what God had commanded in his word, and the dictates of my conscience as grounded on the scriptures, that I could never abandon the ground on which I stood, and that I conceived no civil magistrate had any right to prescribe in what way God was to be worshipped. This was put down, and I was conducted back to my prison.

16. My dear wife visited me to-day, but the keeper charged me not to speak in English, nor to touch upon any thing that had a bearing on my imprisonment. He remained with us during the whole time of our interview.

Several of my dear people greeted me to-day from outside.

17. Lord's-day. How awfully is this blessed day profaned by the inhabitants of this city. Early in the morning the drums were beating, and the citizens were marching out of the gate, to be drilled. My room in the prison, which lies on the south, gives me a commanding view of a branch of the Elbe, which runs in a circular form hard by the prison;—but what a sight on the morning of this sacred day! Up the river a steam mill was in full operation, sending up clouds of smoke; barges laden with merchandize, were passing and repassing;—opposite the prison several barges with timber were unloading, and hard under my window, where is a landing place, boats and barges were arriving every five minutes with vegetables, cattle, &c. During the time in the forenoon, when what is called the *hauptpredigt* (principal sermon) is preached, the general external aspect becomes more endurable, but when this is over, the same bustle is seen again, and towards three o'clock in the afternoon music may be heard almost in every direction. The public places of amusement, at most of which there are music and dancing, are visited by tens of thousands, so that at the time the gates of the city close, the populace returning to their homes is so dense, that it is frequently difficult to get through them. And all this is in a protestant land.

I was employed part of the day in transcribing passages of scripture accompanied with short exhortations, on the wall of my prison, with the hope

that some of my successors may be benefitted by this. Saw to-day many of my dear people, and others who attend under my ministry, on the bridge that leads across the river close by the prison; their friendly greetings did me good. May the Lord bless them all, and keep them by his power to eternal life. Mr. W., a dear Lutheran Christian, had obtained permission to see me. His interview was truly edifying. He assured me that many Christians not belonging to our body were praying for me.

I am happy, trusting in the Lord Jehovah, for in him is everlasting strength. I am persuaded this is the best way in which my Lord could lead. He loves his people too well, and has purchased them at too high a price, to permit either devils or men to do them any real injury. They may intend to injure us, but the Lord has them in derision, and will even overrule their wickedness to his own glory in the advancement of his kingdom. I know I am in Jesus's hands, I cannot want for more. Who shall separate us from *Him*, who has all power in heaven and on earth! Rejoice, oh Zion! thy God reigneth forever and ever. Hallelujah!

23. I was to-day taken up to the police office, to hear the sentence passed on me by the senate, for preaching, baptizing, and administering the Lord's supper. It consists in four weeks imprisonment, and paying the expenses, with the threat that severer measures will be enforced against me. The sentence is, on the whole, as lenient as could have been expected from our honorable senate.

I can heartily pity and pray for them, and say, "Lay not this sin to their charge, oh Lord!" But surely men, as the scriptures teach, will be condemned out of their own mouths, for neither in all the various interviews I have had with the different senators who have been successively at the head of the police, nor in any of the decisions of the senate, has it ever been hinted at, that I was injuring any one, or making men worse. I have often requested them to make the strictest inquiry as to the morals of those who have joined our community. They are then condemning us without a cause, and are absolutely shutting their eyes to the most striking evidence that our doctrine must be of God, in the manifest changes effected in the character of those converted through the preaching of the gospel.

In a letter of the same date Mr. O. adds :

This is the first infliction of punishment by the authorities, for conscience' sake, since the formation of the church. How adorable has God's providence been towards us! For six years we had been permitted to go on and prosper before he would permit our enemies to lay their hand upon us. What I expected at the commencement, has been graciously prevented until the Lord had better prepared us to bear it as Christians, and given to the little flock greater numerical and spiritual strength. The Lord has done all things well, and He will also deliver us for the future.

That our readers may have a still deeper insight into Mr. Oncken's feelings while in prison, and their confidence be strengthened in God, who is able and faithful to cause all grace to abound to his suffering people according to, and even above their need, we subjoin from the same letter the following brief paragraph :

I rejoice to say, that I am perfectly happy, without fear or anxiety; and that I find that it is good to be here. I have generally, perhaps, too much to do; here I have a little leisure to look more into my own heart,—more into that good old book, the bible, and oftener on Him whom, alas! alas! I still forget too often—my Jesus—my everlasting all. I am sure this is the best way for me, and the Lord will liberate me in his own time. I can still work, though I cannot preach;—I can pray, and by closer communion with my Lord be better prepared for future usefulness, if the Lord has still work for me to do. Our lot is truly blessed, our fountain can never be dried up—our joy no man taketh from us—our sun never sets. My soul is filled with the blessedness of heaven, when I think on what I am, and what I shall be. Let us live on our privileges as the redeemed of the Lord, and prove to the world, that where Christ reigns in the heart, there is peace and joy in the Holy Ghost.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED HAMBURG, JULY 31, 1840.

*Proposed enlargement of the Mission—Release of Mr. Oncken, and renewal of outrages.*

The contents of your letter have greatly encouraged me, at a time, when on the one hand the cry "Come

over and help us" becomes more general and meets me from various quarters, and when on the other hand the hatred and opposition of the enemies of the cross of Christ are more violent than ever, and when every effort is made to suppress the truth. Present my warmest thanks to the Board, for what they enable me to do for Denmark. I have not the slightest doubt, but they will one day reap a hundred fold from the seed which we shall be enabled to scatter far and wide in that benighted country. I hope to employ in addition to the brethren already engaged, one in Norway and a second in Denmark, and one in Eastfriesland.

Br. Müller left yesterday for Mecklenburg, where he intends to labor for three or four months. Br. Knauer, who was imprisoned for several weeks, is at liberty again; he remains at Baireuth, and expects me there in order to form a church. I sent large quantities of tracts to the latter place, and their circulation appears to be attended with much good. Another of our brethren left to-day for Hanover, where he intends to distribute large quantities of tracts, and see what can be effected in the circulation of the bible. Br. Lehmann has returned from London, and the prospects at B. are brightening.

My letter written in prison will have come to hand. I was released at the expiration of four weeks. A few days prior one of our members was also cast into prison for having a religious meeting at his house; the circumstance of finding a bible on the table was the only evidence against him. On the evening of the day of my release br. Köbner was arrested the second time for preaching, and imprisoned for fourteen days. The assembly was on that occasion dispersed by four policemen in a most barbarous manner.

Soon after I was set at liberty my furniture was seized, to cover the charges of the police for arresting me, of keeping for eighteen days, and of two watchmen at our place of preaching, &c. &c. Mrs. O. went to the chief magistrate to remonstrate with him on the injustice and cruelty of such treatment, especially as we had a dying child at the time in the house, but to no effect. *Five Jews* were employed by these Christians to take away my property for preaching the gospel of Christ. The furniture is advertised to be sold by public auction on the 3d of August. I was obliged immediately



after this to go to Copenhagen, as the only time when we would probably escape the hand of our enemies, it being the time when the present king was to be crowned. My dear wife had then the following morning after my departure to sustain the loss of our beloved Lydia alone.

*Addition to the Copenhagen church—Pastor installed—Deputation from England—Baptisms.*

Our journey to Copenhagen, on which br. Köbner accompanied me, was attended with such results, that I cannot sufficiently bless the Lord for it. The king was crowned on Lord's-day, 28th June. On the morning of that day, between twelve and one o'clock, I had proceeded with ten candidates for baptism, and four or five of the brethren of the church, to a lake seven or eight miles from the city, where, favored by the finest weather, the ordinance of Christ was attended to in its native simplicity and purity. The scene was exceedingly solemn and grand, and we were all amply rewarded for the fatigue of the journey by the sweet communion we enjoyed with our risen Lord and with each other. We entered the gates of the city as the clock struck half past two (A. M.), when we met already many carriages driving out to the king's summer residence and the park, to enjoy the scenes of nature and art, at the sacrifice of their souls. The Sabbath is here universally profaned.

After taking a little rest, we assembled with the church in the morning, when br. Peter Mönster was chosen and set apart as the pastor of the church. I addressed br. M. from Acts 20: 28, and the church from Heb. 13: 7. In the afternoon we met again, when we were refreshed and blessed whilst surrounding the Lord's table. Towards seven o'clock in the evening we got safely on board of the "Malmo," steamer, and a few hours afterwards we landed at Malmo, the place for which we had taken our passports. The Lord found also a little work for us at this place. I visited two British ships in the harbor, and on board of one of them the glad tidings of salvation were proclaimed. To most of the Swedish vessels and persons employed about the harbor, we gave tracts.

It was our intencion to proceed from Malmo to Langeland in an open boat, and to land at a point where

we could not be easily observed; but this was graciously prevented by heavy and contrary winds. We were obliged to return, after waiting three days, by steamer to Lübeck. And it was well ordered, for soon after my arrival the brethren Eustace Giles and — Ackworth, accompanied by our dear br. Maclay from New York, arrived as a deputation from the Baptists in England, to present a memorial signed by 5000 individuals, to the senate of this city. These dear brethren have done what they could for us, and I doubt not that their visit has left a favorable impression on the minds of many. I am not very sanguine, however, as to an immediate favorable result, for the animosity against the gospel in this city is past description, especially amongst the higher classes, and I fear that unless a similar effort is made by our sister churches in America and recommended to the senate by your President, we may wait long enough for anything like a concession or act of toleration. My spirit has been much refreshed by the visit of these brethren, and I only wished they could have prolonged their stay. Another memorial has arrived to-day from the Edinburg Bible Society, and I hope it will be presented by the British ambassador.

We continue to assemble for preaching as much as possible, but it is attended with much inconvenience and trouble. We have generally sixteen different little meetings on the Lord's-day, and a part of the church break bread every Lord's-day evening. The most gifted brethren render me what assistance they can in conducting these meetings. Up to the present moment no one has begun to waver, and I trust all will hold on and prove faithful. I baptized two brethren on Wednesday evening 29th inst., and about ten other candidates will follow in a day or two. Amidst many trials and difficulties the work is still prospering and spreading, and whilst I see this I am more than rewarded. The Lord has hitherto graciously sustained me. In the midst of persecution, loss and death he has been precious to me, and enabled me to rejoice in him, and in the prospect of a glorious and eternal rest beyond the grave.

I must again beg of you to plead for me with the Baptist Tract Society to aid me in circulating tracts.

I would also urge you to obtain if possible a larger grant of money from

the American Tract Society. Now is the time to act with decision for Germany, for the Lord is opening doors in all directions. And now, dear brethren, farewell. Plead our cause with God and man.

We are happy to announce to our friends that this appeal has not been unheeded, and that measures in accordance with a previous suggestion in the above letter, have been put in train, which thus far have been attended with the happiest success, and will result, it is confidently anticipated, in the reinstatement of Mr. Oncken and his oppressed brethren in the full enjoyment of their religious rights and privileges. But for this we must also "plead with God."

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### Ottawas.

#### EXTRACTS FROM THE JOURNAL OF MR. MEEKER.

For an account of the unusually interesting state of this mission prior to the first entry in the following journal, our readers are referred to p. 128 of our number for June.

#### *Ottawa council—Impeachment of Mr. Meeker, and his defence.*

March 12, 1840. We held our Thursday meeting at the house of Washkee, who has asked for baptism. Fourteen adults attended, among whom was Ottowukkee. After I had read in Ottawa the account of the conversion of Saul, and had spoken at some length, br. Green spoke with much warmth; during which time the chief lay on a bed and looked steadily at us. He took offence, I suppose, at our boldness in defying opposition, and declaring our confidence in God. After meeting Ottowukkee sent expresses in different directions to call every Ottawa man in the nation, and as many of the Ojibwas as could come, to meet in council to-morrow at about ten o'clock at his house.

13. At about 11 A. M. an express arrived at my house, who stated that Ottowukkee had sent for me to attend a council at his house immediately. I went, and on my arrival found the Indians assembled in true council-style. The ground was swept clean; (for it was out of doors;) the Ottawas and Ojibwas almost to a man, were seated on the ground in a ring with Ottowukkee, who was lying on a bed; two American flags had been hoisted, and

the countenances of all indicated that something great was now to be done. I was seated in the opposite side of the ring from Ottowukkee. When all the preliminaries were concluded Ottowukkee arose and addressed me. He said he was too sick to speak, but had appointed Kompchaw to be his speaker; that after listening to his speech I might have the liberty to answer. Kompchaw then attacked me with all his might, declared that it never was the wish of the Indians that I should build and settle here, that it was the doings of a chief who is dead—that I came to teach a school, and having no school now, I had no business here; that I was doing great mischief by separating families and friends, and making confusion all over the nation. He went on to enumerate a number of crimes that I was reported to be guilty of, and then sat down to wait for my reply.

I then arose, and spoke for about an hour, (without an interpreter,) stated that I was happy to have this opportunity of defending myself, and of informing *all* of the Indians how I came, and what I came for. I took up the several crimes alleged against me one after another, declared them all to be false, and challenged the whole council or *any* person present, to contradict me; remarked there were several witnesses, one of whom was their former agent, who could testify that the Ottawa nation, including Kompchaw, the present speaker, requested their agent to write to the President of the United States to send me to their country to live. I then took out of my pocket my instructions from the Commissioner of Indian Affairs at Washington, and told them that the same persons who placed the Indians here and protected them, also placed and protected me here. I stated too, that the Creator of the heavens and the earth had, I thought, sent me here, and that if he sent me he would protect me so long as he wished me to remain. I then discoursed on the nature and doctrines of Christianity, its effects upon those who embrace it, and the importance of seeking the salvation of the soul, &c. In the midst of my speech the Ojibwa chief arose, and addressed the Ottawas for about fifteen minutes, spoke of the frauds practised upon the Indians by the whites, and insisted upon their claiming their rights, and doing as they pleased in their own country. Ottowukkee, too, stopped

me once, and tried to make out that I lied. I think I never had a better command of myself than at this time. I felt that the promise of Christ was verified, "For it shall be given you in that same hour what ye shall speak," &c.

The speaker, after I had closed, acknowledged that they had probably been misinformed in relation to the charges alleged against me, and began to pour all the abuse possible upon br. D. Green, who was present. Br. G. arose, and made, I think, the best speech I ever heard from an Indian. He spoke with the boldness of a Peter. Afterwards the speaker (Kompchaw) addressed the Indians at some length, exhorting them not to listen to any thing calculated to make disturbance, but to do all they could to maintain their old customs, &c. The council then broke up. No bounds are yet fixed to our religious efforts. Wawindossunk, a man who wishes to be baptized the first opportunity, tells me that he did not hear much of the doings of the council, because he was all the time praying to the Great Spirit for me.

*Renewed attempt to break up the mission  
—Death of Ottowukkee—Church enlarged.*

14. Ottowukkee's excitement and exposure yesterday threw him into a relapse. He is again very sick.

15. Lord's-day. Spent the most of the forenoon in religious conversation with three men. They seemed to be earnestly enquiring after truth. Preached at noon to twenty-four Indians, in the evening to twenty. Br. G. also spoke in both meetings. Ottowukkee had a medicine dance about twenty rods from our evening meeting.

16. Last evening the Ojibwa chief sent an express who arrived about six o'clock this morning, to inform me that he wished me to come immediately to his house, which is twelve miles distant. On my arrival he had every one go out of the house but his brother and me. He then told me that the night before last an Ottawa man came to his house with a message from an Ottawa select council, which he (the Ojibwa chief) was to deliver to me as soon as possible. The message was nearly as follows:—"We, the Ottawa nation, having heard David Green say at the late council at Ottowukkee's that he was determined not to discontinue his visits and labors

among the Ottawas so long as he should live, do now unanimously decide that these visits tend to create division, disturbance and quarrelling. We therefore adopt the following resolutions, viz:—That in two moons from this time we shall meet again in council—that in case we shall at that time hear that these visits are continued, we will immediately drive out the missionary by force, and then try what we can do with his followers. We therefore advise that all these visits be stopped immediately, and that the meetings and religious conversations be confined to the missionary's house."

Visited Ottowukkee, who seems to be fast sinking to the grave. He is again much alarmed, wants me to doctor him again, throws many of his conjuring instruments into the fire, and again says, if he gets well he will pray as long as he shall live. Gave him medicine and food, but fear he cannot live.

18. At 8 P. M., Ottowukkee died.

19. Carried the remains of the chief to his grave. Some of the Indians suppose I have bewitched him, while others say it is a judgment from heaven.

20. Lord's-day. At 9 o'clock, A. M., the church met in the school-house. Many of the Indians could not get in. The following persons related to the church what the Lord had done for their souls:—Miss E. Stinson, sister-in-law of our Indian agent, Wasom-sa and wife, Wash-kee, Shaw-bone-da, and Wa-win-dos-sunk,—one white woman, three Ottawa men, one Ottawa woman, and one Ojibwa man,—all of whom were unanimously received as members of the church after baptism. We then repaired to the Osage river. Br. Lykins addressed the multitude on the subject of baptism, after which I baptized the six candidates in the name of the Holy Trinity. At two of our previous baptismal occasions some unruly fellows made much noise and confusion, but to-day all was quiet. Many countenances indicated that there was much feeling within. We again met in the school-house, where br. Lykins preached to the Indians through an interpreter from "Behold the Man." At early candle-lighting, the house was again crowded to overflowing.

*Additional baptisms—Christian deportment of Indian brethren.*

May 17. Lord's day. Church met

for business agreeably to appointment, when Nah-yonch-o-qua, Maut-nuk-num, Ke-new-be-qua, and Pah-tee, (1 man and 3 women,) all Ottawas, related to the church their Christian experience, and were unanimously received, after which the church and candidates joined in a procession at our house, and, while walking to the water, sang the hymn, translated into Ottawa, "Jesus my all to heaven is gone," &c. followed by about fifty Indians. At the water I addressed the Indians with unusual warmth for about half an hour, and then buried them, as was their Lord and Master, in the liquid grave. There was no noise nor confusion among the spectators. With but few exceptions all appeared solemn. In the evening about twenty-five met at br. Wa-som-sa's, where we had truly a happy meeting. One of the head men of the medicine dance comes out decidedly to-day in favor of immediately seeking the salvation of his soul.

June 21. Lord's-day. At our meeting for business this morning, Tah-wa, Kea-pao-sa, Mis-saus, Ah-kosh and Ke-chip-pob, (three Ottawa men and one woman, and one Putawatomie woman of br. Simerwell's station,) gave in their Christian experience, and requested to be baptized, who were all received. Br. Blanchard then delivered a sermon out of doors to sixty or seventy persons from "I am the light of the world." We then repaired to the water, where, after speaking in Ottawa for about half an hour, I baptized the five candidates. Perfect order prevailed. The Indian brethren met at br. Wa-som-sa's in the evening, and continued near half the night in singing, exhortation and prayer. This has been truly a happy day to us. The wilderness and the (hitherto) solitary place is becoming glad for them, and our desert is beginning to rejoice and blossom as the rose. Bless the Lord, O my soul.

Aug. 1. Eleven brethren from a distance with us. At one P. M. the church met for business, when Sa-bo, (a chief,) Ke-kin-ah-bun-o-qua, Wameta, William Turner, (my apprentice while in the printing office,) and Ke-o-to-wah-ba related their Christian experience, four of whom were received for baptism. The last named person was rejected. Of those received three were Ottawas, two men and one woman, and one Putawatomie man. Another Ottawa man expected to appear

before the church, but was prevented by sickness.

2. Lord's-day. At 10, A. M., we met out of doors, when brethren Barker and Blanchard preached to about fifty Indians. We then repaired to the water, where, after addresses by br. Blanchard and myself, I baptized the four persons named yesterday. We again assembled at our meeting place—I gave to the baptized persons the right hand of fellowship, after which thirty-two disciples, twenty-five of whom were Indians, sat down at the table of their Lord. It was truly a joyful sight.

During the last six months my time has been almost exclusively occupied in missionary work. I can now speak understandingly to the Indians on any subject without an interpreter. A considerable portion of my time is taken up in visiting from house to house, and conversing with all who will hear me, on the subject of Christianity. Some listen with attention—some determine to pay no attention to what I say, while others forbid me to have any religious talk on their premises. Although opposers are almost constantly threatening to destroy our property, to injure our persons and to drive us out of their country, still the killing of about a dozen hogs is all the injury they have done us. The cause of the Redeemer is gradually advancing—the native brethren are *all* increasing in zeal and holiness of life, our meetings are full and interesting, and we have reason to hope that the good work of the Lord will still go on. The Christians have nearly all learned to read in their own language, and to sing a good many English tunes. They attend punctually all our meetings. The brethren never refuse to pray or speak in public when called on; seven of whom are fluent speakers, who often go into the Ottawa and Putawatomie settlements, call the Indians together, and sing, pray and discourse with much feeling on religious subjects. We sometimes have meetings at three different places at the same time. Br. D. Green has lately declined accepting any further compensation from the Board for his religious services. He found some difficulty from the remarks of some who asserted that the object of his religious visits was money. He however spends as much of his time as he can in missionary work.

## China.

## JOURNAL OF MR. SHUCK.

Our latest direct communications from Mr. Shuck are of Feb. 12, at which time the health of Mrs. Shuck, though subject to sudden illness from a determination of blood to the head, was better than it had been several previous months. The following notices are from Mr. Shuck's journal for January. Having alluded to the events which had recently transpired relative to the suppression of the opium trade, Mr. Shuck writes :

Jan. 1, 1840. During the last nine months my stated Sabbath preaching in Chinese, and daily visits from house to house, have been continued with encouragement, and without molestation. Baptism has been applied for by one individual, and the number of sincere inquirers has increased. I have had some printing done—the tract against divination—and have also distributed many books. But it has been my aim, in these excited times, not to give books away indiscriminately. Teaching has never been omitted by Mrs. Shuck except when attacks of illness interfered. We have an accumulating amount of labor, a vast deal of which must necessarily remain unaccomplished for want of fellow-laborers. All things have remained quiet in Macao, and for the abounding mercies of the year we would record our renewed gratitude to God.

7. In the district of Tungkwan on the eastern side of the Bocca Tigris, and about 40 miles from Macao, was a village of about 200 houses, called Wankeachun, whose inhabitants had long been famed for their daring in the smuggling of opium.

About a week ago the Commissioner was informed that a large amount of the drug had been stored there, and immediately despatched a body of soldiers to seize it, and bring the smugglers to justice; but the villagers sallied forth, met the soldiers, and completely routed them in open combat. When his Excellency heard of this he forthwith ordered several additional hundreds to proceed to the place, to take or kill every opposer, and burn every dwelling. The villagers hearing that so large a force was marching upon them, deserted their homes and fled, and the soldiers, after indiscrimi-

nate plunder, set the town on fire, and reduced it to ashes.

16. This day, in consequence of the seizure and detention of a British subject by the Chinese authorities, the port and river of Canton were blockaded by H. M. ships *Volage* and *Hya-cinth*. A single government salt-junk was prevented from entering the river, the blockade continuing only a few hours, Mr. G. the individual detained being immediately given up. This circumstance is not unworthy of record, inasmuch as it is the first of the kind which has ever occurred in China.

26. Sabbath. At 10, A. M., had an interesting Chinese congregation. Preached from John viii. 12, "I am the light of the world." At the close Chenhea offered an appropriate and fervent prayer. In the afternoon held another pleasant service in Chinese in my study, after which went out as usual among the people, and soon found a circle of listeners. One man could not understand why I placed so much stress upon repenting "*now*." Another man said he should be an adherent to that religion which secured to him the largest amount of money; "and," said he, "if you will give me one hundred dollars in advance, I will become a Christian." I briefly replied to their absurdities, and left them, without discouragement, in the hands of Him who can efficiently apply his own truth to the most stubborn heart and conscience.

Feb. 9. Lord's-day. Morning services as usual. After the accustomed worship in the afternoon, accompanied by Dr. Diver I went out among the people, and taking our stand upon the steps of a temple, I had the privilege of dispensing the truths of the gospel to a quiet group of hearers who had soon gathered round us. It being the time of their new year holidays, we distributed copies of a new year card, which I had prepared for the occasion.

16. Had a congregation this morning of nine Chinese, all of whom were orderly and attentive. I addressed them from the words, "They that are whole need not a physician." Chenhea closed with prayer. He is making visible and encouraging advances. To me this season of worship was one of deepest interest.

23. Services as usual in Chinese, both in the morning and afternoon. At night preached in English.

## Miscellany.

### CANTON, AND THE RIVER TIGRIS.

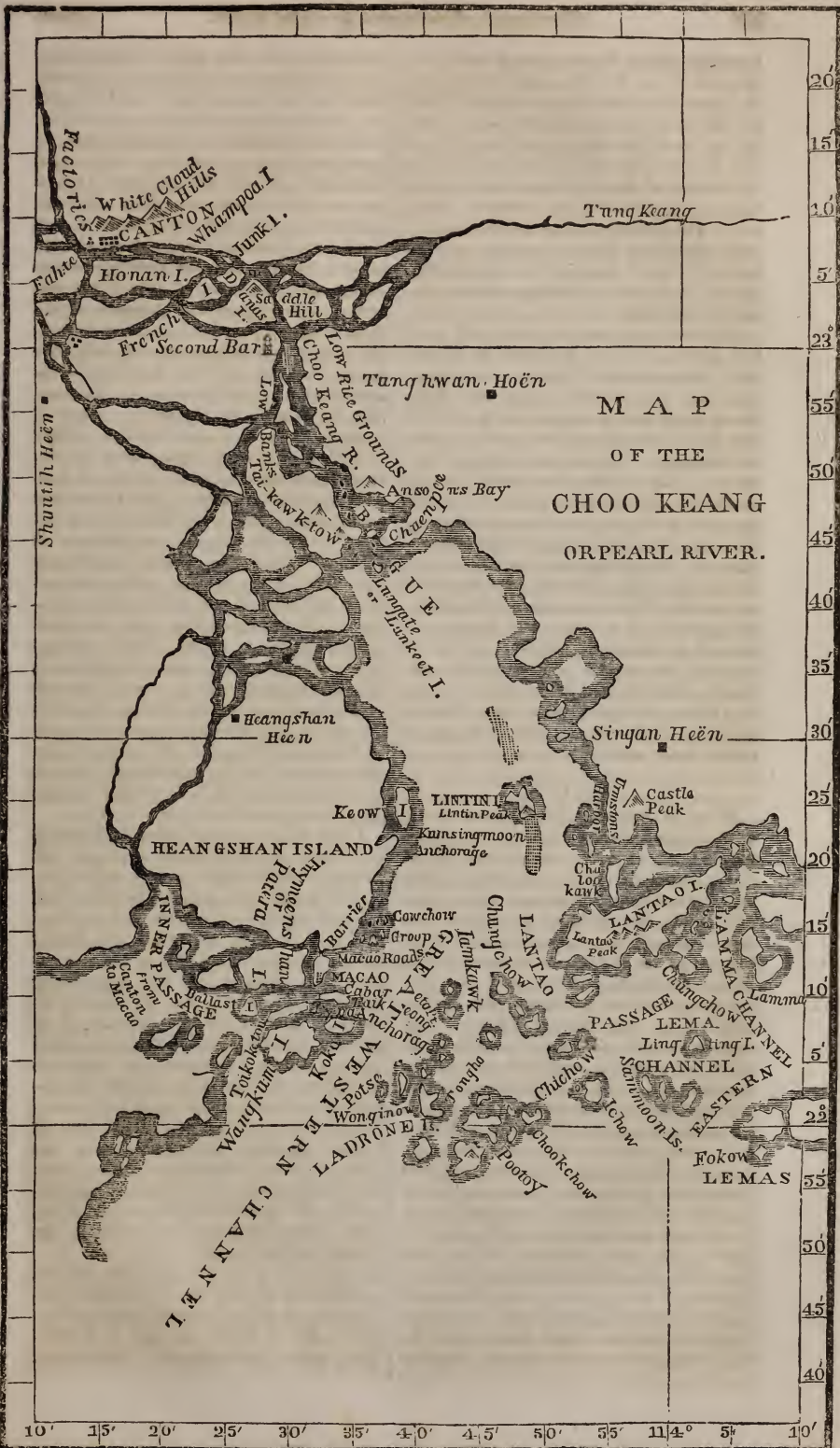
This city is situated in the province of Kwang-Tung, (called by Europeans, *Canton*,) which is of all others best known to foreigners. The area of the province is 79,456 square miles, and it has a population of 19,174,030. The city is situated on the north bank of the Canton or Tigris river, and is built somewhat in the form of a square. The square described by the walls is intersected by a wall running east and west; and the division on the north, which is the largest, is called the old, or Tartar city; while the smaller, on the south, is called the new, or Chinese city. Both together are about six miles in circumference, and there are twelve gates in the outer walls, and four in the intersecting one. The suburbs are still more extensive than the city. On the south they occupy the whole space between the wall and the river. The streets and canals are very numerous, and the river, which is near the city, has some large rocks in its centre, visible at low water, and is covered with boats of every description. Most of the dwellings are built of brick; the houses of the poor, and many of those belonging to their Tartar lords, consist of mud. Many of the streets are very narrow, the houses low, and, if belonging to rich individuals, surrounded by a wall, through which we pass to the house. Opulent individuals live in large buildings, like Chinese palaces. On the roofs are terraces, which serve the double purposes of drying clothes and walking. A strict watch is kept in the streets during the night, and there are bamboo towers on the roofs, whence alarm of fire or other accident may be readily given. There are 30 colleges for promoting learning, but only a few students. The Budhists, who have also maintained their sway over the city, have here numerous temples. There are about 124 other temples in and about Canton, and the number of priests is said to amount to 3,000, and of the nuns to 1,000, and the maintenance of these pernicious establishments is said to exceed annually one million of dollars. There is also a mosque in the city for the accommodation of 30,000 Mohammedans. In one of the factories there is a British chapel, and there are three hospitals.

The commerce of Canton may be traced to an early date. About the middle of the seventh century the Chinese annals relate,

that vessels brought rare commodities to Canton from foreign countries. The first Europeans who visited China by sea were the Portuguese. In 1516 a vessel from that country reached the islands at the mouth of the Canton river, and her voyage being successful, eight vessels were despatched in the following year. The Spanish, Dutch, English, and other nations, followed the Portuguese successively, and by their mutual strifes and jealousies increased the contempt in which the Chinese had been taught to hold all foreigners. The English first turned their attention to China in the year 1576, but the vessels equipped were lost on their passage out. The next attempt to establish a trade here was in 1634, but the opposition of the Portuguese defeated for some years the object of this and other expeditions. In 1676 the East India Company succeeded in establishing a factory at Amoy, whence they were driven away in 1680, by the contests of the Mantchous, who had possessed themselves of the imperial throne. In 1684 they were permitted to return to their factory; and there they remained until foreign commerce became restricted to Canton and Macao. They then established themselves at Canton, where their trade continued to increase, but with occasional interruptions until the termination of their charter in 1833.

In Canton the manufactories are numerous, but no machinery is employed. "About 17,000 individuals (says Gutzlaff,) women and children included, are engaged in silk, and 50,000 in cloth manufacture. About 7,300 duly licensed barbers are daily employed in shaving the head, and there are no less than 2,000 physicians and quacks." There are 16,000 carpenters, and 7,000 lapidaries. There are 18,000 boats, of various sizes, trading along the river, between the city and Whampoa, an island where the foreign vessels find the nearest allowed anchoring ground. There are 1,700 shops in Canton in which nothing is sold but firewood and charcoal. There are daily slaughtered 24,000 pigs. The population, including those who live in the suburbs, and on board of 84,000 boats on the river, is estimated at 1,236,000.

The whole population is busily engaged in trade. The city has commercial connections with all parts of the Chinese empire, and with most countries in Europe, Asia, Africa, and Australia. The foreign



**M A P**  
 OF THE  
**CHOO KEANG**  
 OR PEARL RIVER.

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 10  
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 10' 15' 20' 25' 30' 35' 40' 45' 50' 55' 114° 5' 10'

factories where the merchants reside are situated in the suburbs, and are perhaps the finest buildings in the empire. They are of brick and granite, two stories high in one row, and each containing four or five separate houses, joining each other. The names of these, as translated from the Chinese appellatives, are curious. They are, "The factory of justice and harmony;" "the (English) factory that ensures tranquillity" (!) "the great and affluent factory;" "the precious and prosperous factory," &c. &c.

Ships which proceed up the river must first obtain a permit and pilot at Macao. After their arrival at Whampoa, a security merchant, who must be a member of the Hong merchants, is engaged: he has to pay the duties and warrant the good behavior of foreigners. They act as agents or consignees. The privileged company of Hong merchants constitute a body, and have a common fund levied upon foreign shipping. They are, however, subject to heavy exactions by the government, and frequently become bankrupts, when they are disgraced and exiled. The whole trade is under the management of a hoppo (or superintendent of the customs), an officer purposely sent from the imperial household at Peking. Besides measurement duty, import and export duties, foreigners have other charges, exactions, and bribes to submit to, to an almost equal amount.

#### MACAO.

Macao is situated on Heang-shan island, at the entrance to the Canton river, in latitude 22 deg. 11 m. N. and 113 deg. 32½ m. E. of Greenwich. It is remarkable as being the only settlement possessed by Europeans within the Chinese dominions; and that possession does not amount to sovereignty, as the authorities of the Celestial Empire not unfrequently control the judicial power of these foreigners, and forcibly interfere in their internal affairs. The town is built upon a rocky and hilly neck of land or peninsula, eight miles in circumference, and with an excellent harbor. The Portuguese, after repeated attempts to fix upon a colony on the coast of China, took possession of this rocky peninsula in 1588. They were permitted to build houses, not by imperial sanction, but by connivance of the local officers, and in virtue of this vassalage they have to pay a considerable sum annually. It has been generally supposed that the place was given to them for their activity on various occasions in suppressing the pirates that infest the coast; but there is no real ground for such a supposition; the Chinese policy be-

ing adverse to such a gift. The Portuguese have their own magistrates and officers, but the Chinese have also theirs for the government of the Chinese population, which is numerous. Military mandarins periodically inspect the forts, and a civil mandarin represents the emperor. A tenure so little defined on either side, and privileges supported by both parties with plausible arguments, have given rise to many a quarrel between the Chinese and Portuguese. In cases of dispute the Chinese soon overcome the obstinacy of the "barbarians," by cutting off their supply of food, which they can easily do, they having built (in 1573) a wall across the narrow neck of land that joins the peninsula to the main, with a gateway, which is guarded by a number of soldiers. This wall circumscribes the space to which the Portuguese are confined, to a spot three miles long and one wide. The Portuguese population of the town does not exceed 5,000, while the Chinese are estimated at 30,000. There are several respectable mercantile houses in Macao, but the majority of the inhabitants are without industry or enterprise, and rely upon the industry of their slaves. The town is defended by several strong forts, mounted with heavy cannon, and garrisoned by a small number of Portuguese soldiers. There is a custom-house, and several factories belonging to the English and other European nations. As an outpost of the most singular empire in the world, Macao is at present of more value than as a commercial emporium.

Large ships are obliged to anchor in Macao Roads, an anchorage much exposed. On landing, a spacious circular bay, with a row of neat houses encompassed by rising hills, crowned with forts, convents, and churches, present themselves to view. The streets are very rugged on account of the unevenness of the ground, yet this unpromising spot is inhabited by a few genuine Portuguese, a host of mongrel offspring of all nations, slaves imported from Timor, some Europeans and Americans, and thousands of Chinese. A nunnery and several convents exist there, which were lately secularized by government,—a large host of priests, churches, chapels, and also one college for the instruction of Chinese youth. The procurators of the Italian, Spanish, and French missions reside in this place, and a bishop used formerly to be at the head of spiritual affairs.

Macao will be found distinctly marked on the accompanying chart. It is the spot at which the British are permitted to reside during the cessation of trade in Canton. There are two passages for vessels hence



up the river to Canton, called the Inner Passage, and the Outer Passage, each in length about 75 miles.

Macao has of late years declined from its former wealth and prosperity from various causes, including the competition of other European nations in the China trade. An island will be observed in the map, near the centre of the river, about 30 miles above Macao, called Lintin. Here ships of war anchor, the Chinese not permitting them to proceed nearer to Canton. The *Bocca Tigris*, or "Mouth of the Tiger," is the entrance of the river, above the estuary. Whampoa, where the merchant ships anchor, is 35 miles north of Lintin, and ten miles from Canton, with which place the intercourse is carried on by lighters and other boats.

The mouth of the estuary of the Canton river is, it will be observed, entirely studded with islands, most of which are small, with the exception of Lantao and Hong-Kong.

#### THE STOPPAGE OF THE TRADE, &C.

At what period the use of opium commenced in China is not known, but its growth was known to themselves for ages, and it is still largely cultivated by them in some of the provinces. Up to 1786 the Portuguese supplied the Chinese with foreign opium, after which the trade was taken up by the English, who formed a depot at Lintin in 1802. It was formerly admitted on payment of a duty, but towards the end of the last century its importation was entirely prohibited, and in 1796 those found guilty of smoking it, were punished with the pillory, and a certain number of blows with the bamboo. Within the last fifty years the annual consumption in China has increased from 1,000 to about 80,000 chests of 156 lbs. weight each. In spite of strong denunciations on paper of the Chinese authorities, the clandestine trade went on; the East India Company were compelled to take the preparation of the opium, in the rich districts of Bengal, Bohar, and Benares, into their own hands, and sold it annually at Calcutta by auction to the highest bidder. This was only one portion of the opium trade. Of late years the poppy was found to grow in Malwa and Central India. In 1837 no less than 20,882 chests were sent to China from the former place through Bombay alone, and when the trade was stopped the importation for the year would, it is said, have amounted to 40,000 chests!

The quantity imported in 1837-38 into China, according to the return of the

Canton General Chamber of Commerce, was

	Chests.	Dollars.
Patna - - -	14,116	value 7,777,916
Benares - - -	3,638	1,731,668
Malwa - - -	7,891	3,995,026
	25,645	13,504,630

This is exclusive of what was clandestinely introduced.

At Lintin (previous to the stoppage) the opium was kept by the English in armed ships, and was delivered to the Chinese by written orders from Canton. The nature of the transaction is thus described by a Chinese writer: "At Canton," he says, "there are brokers of the drug, who are called melters. These pay the price of the drug into the hands of the resident foreigners, who give them orders for the delivery of the opium from the receiving ships. There are carrying boats plying up and down the river, and these are vulgarly called 'fast crabs' and 'scrambling dragons.' They are well armed, and are manned with some scores of desperadoes, who ply their oars as if they were wings to fly with. All the custom-houses and military forts which they pass are largely bribed. If they happen to encounter one of the armed cruising-boats, they are so audacious as to resist, and slaughter and carnage ensue."

The general mode of consuming opium in China, is by inhaling the fumes through a peculiarly constructed wooden pipe. Prohibitory regulations are found ineffectual, so corrupt are the authorities, who are all accessible to bribery by the traders, and themselves indulge in the use of the drug. A few years ago one of the Chinese censors addressed a memorial to the emperor, stating that "the magistrates of districts issue proclamations, interdicting the clandestine sale of opium, at the same time that their kindred, and clerks, and servants smoke it as before. The police, influenced by the people in the public offices, become the secret purchasers of opium, instead of laboring for its suppression, and thus all interdicts and regulations become vain."

Such are the profits on the drug, and such the impunity generally with which it can be imported, that a contraband trade of the annual value of £3,000,000 sterling has grown up in this article alone. The baneful practice of smoking opium has descended from the higher to the poorer classes, so that the vice has become general throughout the whole empire.—*N. Y. Observer.*

## BRITISH INDIA, OPIUM AND CHINA.

With the commerce or politics of the opium question we have nothing to do, it is not our province; but on the morality and religious bearing of the subject we think it our duty to speak. Would that the truth were of such an aspect as to excite one solitary feeling of a cheering nature; would that one ray of light could shed its beams on the unmixed darkness which surrounds this subject;—every feeling which the subject excites is sorrowful—every view taken of it presents the same dark aspect.

Well do we know in what estimation an individual would be held who should use his influence and talents for the creation of evil and the extension of crime. Should he effect his ill purposes through ignorance or reckless thoughtlessness, some small measure of pity might be excited for him, as well as his victims; but if his conduct arose from nothing but a deliberate love of gain, if he for filthy lucre's sake would dole out a deadly sickening poison, marring the health and morality of individuals, families, and a people; sooner or later but one feeling of disgust and hatred would be apportioned him, and in the end the merited chastisement of God overtake him. If this theory be applicable to individuals, how much more to corporate bodies or governments, inasmuch as their influence is the more extensive; to them has an allwise providence given the guardianship of the people—He has made them his stewards, and said, "Occupy till I come." They profess too to be the conservators and protectors of the welfare of their subjects, and hence, not only have they the sanction of providence, but generally the confidence of the mass of their subjects. What an influence do they possess either for good or evil! The extent of that influence too is in proportion to the moral, religious, political and commercial scale which they hold among the civilized nations of the earth. From barbarous tribes we expect nothing but barbarity, but from civilized nations—nations professing to be guided by upright and religious motives, we expect integrity and honor. Who would anticipate that Christian Britain should for the mere sake of a petty portion of her revenue, promote the growth of a poisonous drug, and stealthily carry it into the interior of a vast empire, in opposition alike to the faith of its people and the edicts of its rulers?—sapping by this means the physical and moral constitution of 300 millions of the human race. Who would suppose that Britain would so far forget her high and honorable character as

to allow vessels to be equipped in her chief ports as regular traders in a contraband material to convey it to a sister kingdom; that she would allow vessels with the British flag flying at the main, to engage in a traffic in which they are liable to be confiscated at any moment for the infringement of the laws of a nation with which she is at peace, and the officers of which are either obliged to carry on their trade in secrecy, or as unblushing smugglers? With what grace can Britain plant a preventive service on her own shores to protect her commerce, and consign men to hopeless imprisonment for daring to infringe her equitable laws by the importation of untaxed materials from other countries? With what grace can she consign such men to prison and confiscation, when her chief officer in this land can see from his palace windows the smuggler's vessel of all others tripping it as a thing of life over the waters of the Ganges; and see her not only as a thing of life, but regularly cleared at our customs with an illicit cargo? How must such conduct elevate Christianity and European policy in the estimation of the disciples of Confucius! But we restrain our feelings and simply confine ourselves to

*The Physical and Moral evils inflicted on the Chinese by a Christian people for the love of gain.*

1. Opium is a bane both moral and physical. In reference to its physical ills, we quote the following:

"In moderate doses, opium increases the fulness, the force, and the frequency of the pulse, augments the heat of the body, quickens respiration, and invigorates both the corporeal and mental functions, exhilarating even to intoxication: but by degrees these effects are succeeded by languor, lassitude, and sleep: and in many instances headache, sickness, thirst, tremors, and other symptoms of debility, such as follow the excessive use of ardent spirits, supervene. In very large doses the primary excitement is scarcely apparent, but the pulse seems to be at once diminished, drowsiness and stupor immediately come on, and are followed by delirium, sighing, deep and stertorous breathing, cold sweats, convulsions, apoplexy, and death. The appearances on dissection are those which indicate the previous existence of violent inflammation of the stomach and bowels, but notwithstanding the symptoms of apoplexy which an overdose, when it proves fatal, occasions, no particular appearance of an inflammatory state or fulness of the vessels of the brain is perceived."—*London Encyclopedia*, p. 461.

“Their gestures were frightful; those who were completely under the influence of the opium talked incoherently; their features were flushed; their eyes had an unnatural brilliancy, and the general expression of their countenances was horribly wild. The effect is usually produced in two hours, and lasts four or five. The dose varies from three grains to a drachm. The debility, both moral and physical, attendant on its excitement, is terrible; the appetite is soon destroyed, and every fibre in the body trembles; the nerves of the neck become affected and the muscles get rigid: several I have seen in this place who had wry necks and contracted fingers, but still they cannot abandon the custom. They are miserable till the hour arrives for taking their daily dose.” — *Madden's Travels in Turkey*.

As it respects the demoralizing influence, the following is sufficient:—

“The use of opium, it must be confessed and lamented, has struck deep into the habits, and extended its malignant influence to the morals of the people, and is likely to perpetuate its power in degrading their character and enervating their energies, as long as the European government, overlooking every consideration of policy and humanity, shall allow a paltry addition to their finances to out-weigh all regard to the ultimate happiness and prosperity of the country. It is either eaten in its crude state as *mānta*, or smoked as *māndat* or *chādu*. In the preparation of *māndat*, the crude opium is boiled down with the leaves of tobacco, *siri*, or the like, and used in a sticky or somewhat liquid state. In *chādu*, the opium is merely boiled down without any admixture, to a still thicker consistency, and rolled into small balls or pills, in which state, when dry, they are inserted into *bāmbus*, and thus smoked. The crude opium is eaten principally by the people in the interior of the country, in the provinces of the native princes: the opium prepared for smoking is used along the coast, and generally in the other islands of the Archipelago; it is prepared by the Chinese. The use of opium, however, though carried to a considerable extent, is still reckoned disgraceful, and persons addicted to it are looked upon as abandoned characters, and despised accordingly.”

2. The practice of smoking opium was comparatively unknown in China until introduced by European influence, and the increase of its consumption has produced a fearful mass of poverty, sickness and wretchedness deeply to be lamented. This position we think amply proved by the following astounding extract.

“Last year there was 33,200,000 taels weight of the smokable extract prepared from the opium imported, and that at a tael each per day for 300,000,000 people will give 912,000 smokers. Instead of a *tael* take a *mace*, (1 tenth, or 57,984 grains Troy,) which is as the Chinese say, and as one would think, a good allowance. This will make 9,120,000 smokers of the Indian and Turkey drug. In addition to this, let us add the opium grown in this country, and what is brought into China overland. Opium is, we are told, grown largely in the central and southwest provinces of China. Choo Tsun says expressly, that ‘many thousand chests’ are produced in a single province. I shall not, I think, go too far if I estimate the total at  $\frac{1}{4}$  the sea borne drug, which would give 2,280,000 more, making a total of 11,400,000 smokers. Besides, this consumption is but of the first smoking; for the drug is not thus destroyed, it being used *twice or thrice over*, each time losing more and more in flavor, though not so much in strength. Each *rifacimento* is cheaper than the former one, till the worst, mixed with tobacco, or jaggery, tea, or some other substance, is placed within the reach of the very poorest people. This will permit a much larger allowance for the original smoker, or a great extension of the number of consumers—either way increasing amazingly the effect of the drug. I will strengthen the dose and add but one million for all this—say a total of 12 $\frac{1}{2}$  millions of opium smokers in China; and this, I think, is a moderate computation. I may, of course, be mistaken in part, but I go on the information of many Chinese, and have purposely kept under the mark.

The Chinese empire is assumed to hold 300 millions of people. Of these 300, near one-half (25 to 26, or 20 to 21) are females, according to the known laws of population. Of these 150 millions of men I assume that three-fifths are under 20 or over 60 years of age, in the absence of all Chinese statistics, taking the census of the U. S. of 1830 as a fair guide. There will remain 60 millions of men from 20 to 60 years of age, among whom I suppose the opium smokers may be found. We shall thus find one in every five of men in the prime of life, or verging to old age, an habitual opium smoker, and this within, I may say, 50 years of the introduction of the habit, which in 1792 was so little known that Sir George Staunton in Macartney's Embassy no where mentions it, save by name among the articles of trade in the appendix. See how it is advancing. In 1816–17, twenty years ago, 3210 chests of Indian opium were sold in China.

In 1826–27, ten years back, it had advanced to 9969. In 1836–37, it had progressed to 34,000: an increase, in ten years, of 250 per cent.; and in twenty, of more than 1000; so that, for every one who then smoked opium there are now eleven; and for each two, ten years back, there are now seven smokers: and it appears to be so fast, even yet, on the advance, that it is apprehended that the legalization of the drug would at once advance prices enormously, by the facilities which it would offer. Who can read this without a feeling of horror! Truly the love of money is the root of all evil.”

3. The Chinese authorities have for a long time, with a wise and paternal feeling, seen and felt the deteriorating influence of opium, and issued edicts to prohibit its sale. Here is an edict issued in 1820, strong enough, but, like many which have succeeded it and of which it is an echo, unheeded, until at length the higher powers alarmed at the amazing increase of the evil have taken up the matter in good earnest, and appear determined to suppress a trade so degrading to all the parties concerned.

“Yuen, the governor of Kwangtung and Kwangse, and Ah, the hoppo of Canton, hereby issue a proclamation to the hong merchants, with the contents of which let them make themselves fully acquainted. Opium is an article which has long been most strictly prohibited by his imperial majesty’s commands, and frequent proclamations have been issued against it, which are on record. But the passages on the coast of Canton being very numerous, Macao being the resort of foreigners, and Whampoa being the anchorage for foreign ships, should be more strictly watched and searched. It is found on record, that during the 20th year of Keäking, the then governor Tseäng reported to court, and punished the abandoned Macao merchants, Choomeiqwa and others, for buying and selling opium. The emperor’s will was then most reverently received.

Since that time, four or five years have elapsed; and it is feared, that remissness may have crept in by length of time. It is probable, though not certain, that, when the Portuguese ships anchor in Macao harbor, there may be *avaricious vagabonds*, who smuggle opium into the port, and therefore the Macao deputy custom-house officers have been ordered to search very strictly and faithfully. With respect to Whampoa, it is the anchorage of all foreign ships, and although I, the governor, appoint to each ship an attending officer; and I, the hoppo, also appoint tide-waiters, who watch the ship on each side, and

make due search, which seems as strict a guard as can be kept; still the seamen are not all good men; it is impossible to be sure that they never connect themselves with native vagabonds, and seize opportunities of smuggling. Therefore strict orders are given to all the local military stations, to the deputy officer from the custom-house, and to the armed police at Whampoa, to be very strict in searching; and further, confidential soldiers are sent in all directions to search and seize. Besides these precautions, the hong merchants are required to promulgate to all foreign factory chiefs, resident at Macao or Canton, our commands to them, to yield implicit obedience to former imperial edicts, which disallow the clandestine introduction of opium, and which require the sources from which it comes to be cut off. If they dare to disobey this order, as soon as a discovery is made, the ship concerned will be expelled, and not permitted to trade; and the security merchant will be seized and punished for the crime; if he dares to connive, he will most assuredly be broken, and prosecuted to the utmost, and without mercy. Be careful, and do not view this document as mere matter of form, and so tread within the net of the law; for you will find your escape impracticable. Report the manner in which you execute these orders; and at the same time present a bond, engaging to abide by the tenor of this. Delay not! A special edict.

(Dated) “Keäking, 25th year, 2nd month, 22nd day.”

4. The only possible advantage to be derived from the traffic by the British Government is *pecuniary*, the whole trade bringing to the revenue merely *two crores of rupees*; for which paltry sum we are called upon to witness a kind of national and commercial *immorality* unprecedented in the annals of civilized governments; viz. one nation, a Christian nation, a nation standing high above all others for its noble and generous character, violating the laws of another and that one of the most populous dominions in the world, exciting a bad taste in and debasing its people to the level of brutes, sanctioning her merchants, whose princely liberality and high honor has obtained for them a character and a name unprecedented in the annals of trade, to carry on a traffic bad both in its origin and tendency; and which can only enrich the very few at the expense of the many, and all this for the sake of a small increase to its exchequer! this, too, by a government especially jealous of interfering with the religious prejudices of the heathen people, who have seen the “spirit of the storm” in the distribution of the bible, and the

elements of insurrection in the preaching of a missionary; yet they do not scruple to send a mission, most insinuating and destructive in its character, into a sister-country—a mission the very object of which is subversive of the very best element of their unhappy faith—sobriety.

5. Not only have the Chinese authorities begun to stir themselves effectually in the matter, but some of the humane and enlightened of the people, both aristocratical and plebeian, have called the attention of government and the mass of the people to the subject as an evil to be deprecated and shunned. More than one able treatise has been addressed to the supreme government by intelligent functionaries, and a Chinese artist has employed his pencil in a series of etchings similar to Hogarth's "Rake's Progress," to illustrate the debasing tendency of opium smoking.

We may safely conclude, that when an artist devotes his time to such an object there exists some correspondent sympathy and feeling in the public mind, otherwise his labors could meet with no reward.

6. The feeling and effort is not merely confined to China and its people, for the wise and humane in our own Britain have actually enlisted in the cause, and offered a premium of £100 for the best essay on the opium trade, showing its effects on the commercial, political, and moral interests of the nations and individuals connected therewith, and pointing out the course they ought to pursue in regard to it.

7. We have here then a most extraordinary exhibition; on the one hand, the authorities of a large empire and their subjects aroused to a proper state of feeling, as it respects the existence of a great and increasing evil—its talent and art employed to enforce and illustrate its dreadful tendency on the public mind, and the humane in other lands aiding the effort to cast off the yoke;—while on the other hand we see a *Christian* and otherwise honorable government *monopolizing* the infliction of a gigantic evil on a sister nation for the mere sake of gain. What would Britain say and do, were vessels, bearing the flag of some state with which we are at peace, to enter our chief ports laden with a drug which would poison the people and cheat its exchequer? Why confiscate the vessel and property to the state, and consign the men to hopeless imprisonment:—and how can she with "equity and good conscience," how can she on the principles of that faith on which her superiority depends, the chief rule of which is "to do to others as she would others should do to her," send to China opium which is prohibited both by the laws of the empire and the

precepts of its faith? We trust that neither shall such a blot be long permitted to rest on the honor and religion of Britain;—nor that the missionaries of the cross (when they shall have an entrance given them into China, which they may soon,) shall not only have to contend with idolatry and its abominations, but with a superadded sottishness induced by the avarice of their own countrymen and believers in that one faith which pledges them to wage warfare with all evil. May all concerned in its traffic speedily wash their hands of it, for sooner or later, whether in an individual or corporate capacity, their sins will find them out, and meet with that chastisement which it merits from the hands of a long-suffering but retributive God.—*Calcutta Ch. Ob.*

The views expressed in the preceding article are corroborated by the following extract from an address on behalf of missionaries \* resident at Macao Jan. 1, 1840. Referring to the traffic in opium, as being "one of the most appalling obstacles to missionary exertions," the writer (Mr. Abeel) proceeds,—

After all the imperial edicts which have been issued, and the victims which have been sacrificed to public justice, and the costly, though no doubt injudicious efforts made by a high officer commissioned for this very purpose, this nefarious and ruinous trade is still going on in a manner, and to a degree, which can scarcely be credited. Vessels built for the purpose, armed and manned as ships of war, are continually forcing this drug upon the empire, and more effectually to gain their ends, are supplying with arms and ammunition the Chinese craft engaged to assist them. If this traffic continues, what is to prevent the whole coast of China from becoming a scene of ruthless piracy?

It is gravely asserted by those who have resided in China, that opium as used here is a harmless luxury, and of course the supply of it a very honorable employment.

\* The names of the missionaries resident at Macao and vicinity at the breaking out of the late difficulties, are C. Gutzlaff, now employed as an assistant interpreter to the British Commission for trade; E. C. Bridgman, D. Abeel, Drs. Parker and Diver, and S. W. Williams, printer, of the A. B. C. F. M.; J. L. Shuck and Mrs. Shuck, of the A. B. B.; I. J. Roberts, of the R. F. and C. M. S. of the Mississippi valley; Mr. and Mrs. Squire, of the Church (Eng.) M. S.; Dr. Lockhart, Dr. and Mrs. Hobson, and W. Milne, son of the late Dr. Milne, of the London M. S.; and Mr. and Mrs. Brown, of the Morrison Ed. S., total 17. "From Pinaig on the west to Canton on the east, there are between fifty and sixty men and women devoted to the Christianization of the Chinese."

As well might they declare, that there is no idolatry in China, or that what little may be practised amounts to a very innocent and useful recreation. The effects of opium encounter us "in the house and by the way-side," in our domestic arrangements, and in our missionary pursuits. Although we have made the most explicit regulations to debar from our service those who are addicted to this indulgence, and although those who have entered our families have bound themselves by these rules, yet, notwithstanding their promises and the fear of expulsion, we have detected some of them yielding to the habit, even in our houses. Some of us have experienced serious embarrassments from having the best teachers we can procure, stupified and disabled by its influence.

The sallow complexion and meagre appearance of hundreds and thousands in the streets betray its deadly inroads in their constitutions. The sufferings of families, from whose scanty support this expensive luxury is deducted, or from whose head its victim is torn away by death, can scarcely be imagined. Of all with whom we converse, those who are the least susceptible to serious impressions are opium-smokers. And yet nominal Christians, men of high worldly respectability, grow, prepare, and smuggle this deadly poison; nay justify, and even commend themselves for their benevolent services.

The missionaries hold the following language in view of the difficulties that have arisen from the recent attempt by the Chinese authorities to suppress the opium trade, and the

*Claims of China on the prayers of the Christian church.*

We think there has never been a time when intercession for China was so urgently demanded as at present. We would not limit the wisdom and power of the "Holy one of Israel." We reject the opinion that war is *necessary*. The resources of Jehovah are infinite. Through his interposition, existing difficulties may be adjusted without the bloodshed and wretchedness which usually mark the path of war. Happy and thankful shall we be if a panic prevent hostilities, or a timely wisdom come in to avert them. Still in either alternative, our only refuge is "the holy of holies;" our most urgent business with him who fills the mercy-seat.

Should England not feel herself called upon to demand explanations for past grievances, we fear that the authorities will become still more overbearing and exclusive. This would naturally diminish

the few privileges we now enjoy. Alas! our hearts sink at the bare possibility of such a result. We deprecate war. Its ravages in such a country as this would be desolating in the extreme. While we pray, therefore, that if consistent with God's holy purposes, it may not be inflicted, ought we not to plead with even still greater importunity, that if Great Britain pursues a peaceful policy, the pride and prejudice of this people may not swell into still higher barriers, than they already oppose to your influence?

If it be the will of "the Governor among the nations" to visit this people for so long refusing to acknowledge his authority, and for worshipping, in his stead, the gods of their own creation—the slaves of their lusts, with what intense earnestness should we pray that the event may introduce a new era into the church of Christ. What ample space is here for "Zion to break forth on the right hand and on the left—what a multitude for her to lift up her eyes round about and behold." The conquest of the islands of the sea, and of the continental kingdoms of the earth, is most desirable. We hail the Prince of Peace in other lands. But we cannot forget that all the islands in the world scarcely compare with China, and that none of the continents, nor indeed all of them together, exclusive of the one of which she makes the prominent part, contain an equal number of responsible beings. And can the church rest, while these unhappy millions are kept in ignorance of "the only name given among men whereby we must be saved?"

Pray that whatever is permitted to occur may grant us more favor in the eyes of this nation, and open "a wide and effectual door" to us as missionaries of the cross of Christ. We would not overlook our present liberty, restricted as it is; we would be thankful that we may exert ourselves to some advantage in our studies, and in the retired school-room, and that we can visit and quietly converse with multitudes on their immortal interests. But these very limited opportunities of usefulness cannot satisfy us. Nay, they teach us the more impressively what would be the happiness of preaching boldly and freely "the unsearchable riches of Christ," of publicly gathering congregations and instituting schools, and of endeavoring by all practical means, to arouse the general attention to "the salvation which is in Christ Jesus with eternal glory."

We want to break away from our retirement, and with the gospel in our hands, to go forth to the full discharge of our ministerial duties, "no man forbidding

us." We want to enter the villages and cities, and in the chief places of concourse "to lift up our voices like a trumpet." Most ardently do we long to establish ourselves in the great centres of influence—to erect the temples of Christ hard by the

imperial palace, to attend at the crowded examinations, and be allowed to address all whom we meet, "disputing and persuading the things concerning the kingdom of Christ."

## Other Societies.

### Baptist (Eng.) Missionary Society.

EXTRACT OF A LETTER FROM REV. F. TUCKER, DATED CALCUTTA, APRIL 15, 1840.

*Arrangements for missionary labors—  
Celebration of the Charruk Puja, or  
swing-worship.*

You are aware that our missionary party safely reached Calcutta at the end of September. For a few weeks we remained together, and made ourselves familiar with all the novelties of this intensely novel land. We lost no time, however, in meeting with our dear missionary brethren who were previously here, and deliberating with them on the departments of labor which it seemed best for each respectively to occupy. At this conference were present our dear brother Mr. Yates, the oldest of our missionaries in India,\* who has, for many years, been employing his talents in the translation of the Scriptures into various languages, and in preaching to an English church; Mr. Thomas, who has been superintending the printing-office during Mr. Pearce's absence, and taking care of all the correspondence; Mr. Ellis, who has the care of a number of children of native Christians, amounting to fifty-four, of whom twenty-one are members of his native church, and seven students for the Christian ministry; Mr. Bayne, who is pastor of the church in Bow Bazaar, partly European and partly native; Mr. Parsons, who had only arrived a few months before, and had been engaged in English preaching; and ourselves, including Messrs. Wenger, Phillips, Morgan, and Tucker, beside Mr. W. H. Pearce.

After earnest prayer for divine direction, it was then decided that Mr. Pearce should resume the management of the printing-office, as well as the pastorate of a small native church; Mr. Thomas preside over

the Bible Depository correspondence; Mr. Ellis and Mr. Bayne continue in their stations; Mr. Parsons proceed up the river 300 miles, to Monghyr; Mr. Phillips 500 miles further, to Agra; and that Mr. Yates should resign the pastorate of the English church, Circular Road, and devote his time to the important work of translation; in which Mr. Wenger should assist him, and at the same time take the superintendence of a neighboring village church. With regard to myself, it was resolved that I should be recommended to the Circular Road church, and should become, if they invited me, their pastor. All these arrangements were subsequently carried into effect.

You will, perhaps, have observed that I have made no reference to any one of our brethren being engaged in direct preaching to the heathen, except in connexion with three of the churches. This, I must inform you, is owing, not to the want of inclination among the brethren, or of conviction of its importance, but to the fact that every missionary's time is already fully and most usefully occupied. But you must not suppose that this post is neglected; on the contrary, there are assistant missionaries, born in the country, and therefore better able to stand the climate, engaged in this work every day. Still I have no doubt it will seem to you, as it does to us, that English missionaries should be engaged in this branch of labor. And here I would found an appeal to you, dear friends, and to your fellow-christians in England, to send out more missionaries. Not to refer to the hundreds of millions in this immense country, but to the hundreds of thousands in this swarming city, we want more missionaries here, and for another reason.

I mentioned just now Mr. Ellis's Native Institution: it is the most interesting object I have seen in India. The fifty-four boys are kept apart from the corrupt heathen around them, and lodged in neat straw huts, within the walls which inclose the missionary's house. They are assembled every day for family worship, and instructed in religious as well as secular learning. Of these, as I said, twenty-one give evi-

\* The oldest in Calcutta. Mr. Moore, of Monghyr, and Mr. Robinson, of Dacca, were both in India several years before Mr. Yates.  
—Ed. Mis. H.

dence of real piety, and seven are studying theology. I wish you could see these seven young students: they cannot speak English very intelligibly, but can give most intelligent answers to many a puzzling question. And then they are truly pious. Oh! I have looked down upon them on a Lord's day evening, (for several of them attend my ministry,) and my heart has been ready to leap at the thought that some one of them may prove, through the grace of God, a Whitefield or a John Knox among his countrymen, and be honored to turn many to righteousness.

Now, besides giving attention to all these youths, and to the church to which so many of them belong, Mr. Ellis has just opened a day school for the common street children. Already he has more than 200, who all, of course, are instructed gratuitously. The school-room is a noble building, 90 feet long by 40 wide; and near it is erected a very neat and commodious chapel, also for natives, 53 feet by 45. Both of these were built by the munificence of a single Christian in England, who has given more than 1000*l.* for this purpose. All this is under the charge of Mr. Ellis; and, as might be expected, he is rapidly wearing himself out in the midst of his busy occupations. Another missionary is wanted immediately to come to his assistance.

And then there is another and very solemn call. You have already heard, I have no doubt, of the death of Mr. Pearce. This is a very great loss to Calcutta, and to India at large. There is great reason for gratitude, however, that he was spared so long. He had spent nineteen years in most diligent and useful labor; then had revisited England, where he endeared both himself and the cause he supported to many Christians; brought back with him a reinforcement of missionaries and the promise of a few more; and, just as he had seen the new brethren fairly located in their spheres of duty, was called away to his rest and his reward. This event has, of course, disturbed, in some measure, the former arrangements. Mr. Thomas has removed to the printing-office, and Mr. Yates has taken the superintendence of the widowed native church; while the remaining duties must be divided among the rest of us.

Since I have become pastor of the church in Circular Road, God has been pleased to favor us with most undeserved and unexpected blessings. The congregation has so much increased that we are obliged to enlarge the chapel; and, which is far better, some are being added to the church. I had the pleasure of baptizing

three young persons the first Lord's day of this month, and expect to baptize four next month; while there are, beside, four inquirers now visiting me. It will interest many of you to know that the four present candidates for baptism are two of them daughters of the late missionary Mr. Lawson, and two the grandchildren of Dr. Carey. Our prayer-meetings and church-meetings all show symptoms of revival.

I may mention, before I close, something about these heathen people. The first appearance struck me very favorably; not only is their attire so interesting, but there is so much gentleness and cheerfulness in their manners; nor have I ever yet seen the slightest symptom of that awful impurity which they are well known to commit in secret. In lying and dishonesty, however, I soon detected them; and these sins they commit without the slightest compunction.

I was present last Saturday at one of their festivals,—that very cruel one which goes by the name of Charruk Puja, or swing-worship. Walking out just before sunset, about one hundred yards from my house, I came to an assembly of people in an elbow of the open street, above whose heads a man was swinging round violently, suspended, as if at one end of a balance. A bandage was round his waist; but as he swung past me I could distinctly see the two hooks in his back under it. He did seem to be in pain, but he was probably very much intoxicated. While I was looking on, two or three of Mr. Ellis's young men came up, each with a bundle of tracts under his arm, and while I was conversing with them, Sujatali, the converted mussulman, and Gunganarayan, another native preacher, joined us. I wanted one of them to have mounted a low wall near which we stood; and, like Whitefield at Bartholomew-fair, to have proclaimed to them that what they were doing provoked the wrath of God; but this could not be done: all they could do was to speak to any individuals in the crowd who might be inclined to listen, and to distribute tracts; and my eyes filled with tears while watching Sujatali's striped turban, as he passed from me slowly through the crowd, pausing now and then to tell the poor idolaters of a better way of salvation. You may at first think my allusion to Bartholomew-fair inappropriate, but, in reality, it is a very fit one; for it was this impressed me most deeply while attending this heathen ceremony, that none of the people present seemed to remember that it was intended to be a sacrifice for sin. Their shasters declare it to be so; but I could discern none of that seriousness or solemnity



ty which I might have expected when men were making atonement for their transgression to an offended God. The poor swinger appeared to me just like one of those men whom I had seen in the streets of London passing their feet over hot iron, or dipping them into melted lead, in order to get money; and the spectators, except that they did not seem half as much interested, behaved just like the crowd who cluster around the juggler on such occasions. The resemblance is the more accurate, that the Indian swingers are all paid for their performances. I must confess this very much checked my sympathy for the poor people; but, on reflection, what is there which should excite a Christian's sympathy more deeply than the fact that the most affecting rites of that wretched system which forms the only religion of millions of immortal souls should be thus perverted by the worshippers to purposes of show and gain?

[*Miss. (Eng.) Herald.*]

#### American Board of Commissioners for Foreign Missions.

##### SANDWICH ISLANDS.

Mr. Emerson, writing from Waialua, island of Oahu, December 9th, 1839, gives the following statement respecting the church under his care, and the aspect of things generally at his station.

There have been received to church membership at Waialua, in all, from the first, 493 members; of whom six are dead, thirteen removed to other churches, and eighteen are cut off for unchristian conduct and apparent impenitence. There are now in the church 456 members.

The Catholics have made some inroads upon us, and have drawn away many unstable souls after them; yet not so many as I expected. Perhaps the number will yet multiply many fold, when the imposing display of images and dresses, connected with the papal worship, is more fully made.

But one from this church has yet fallen into that heresy. A few others, who formerly professed to be on the Lord's side, have left us and joined the ranks of those who lay aside the Bible, and say that a little tract, written in very poor native idiom, of about twenty-four pages in length, is far better than the Bible. Perhaps in the whole district of Waialua, comprising about 2,400 people, 100 or 150 may have professedly gone over to the side of the Catholics; all since the famous visit of the French ship of war *L'Artemise*.

The reasons given for joining the Catholics, so far as I have been able to learn them, are the following; and these I have heard given repeatedly.

1. We call upon the people for contributions for this and that object, and urge upon them the duty of supporting their own institutions, both religious and literary. But the Catholics give them presents, especially to their children at baptism.

2. Our religious exercises are long, but the Catholics' are quite short; and they have no sermon at all.

3. We are opposed to rum and tobacco, and do not allow the use of them in our churches, but the Catholics do not disapprove of either, if used moderately, and not of tobacco, be it used as it may.

4. We disapprove of all illicit intercourse between the sexes, but they do not. Such was the assertion of at least six natives the other day, when tried for a breach of the seventh commandment. In their tract, however, adultery is fully spoken against, and possibly in their oral instruction.

5. We will not receive all that come, desiring to join the church. The Catholics are ready to receive any who go to join them.

Writing again on the 16th of March, 1840, Mr. Emerson gives the following summary view of the state of the mission and of the people at that time. The date of this letter, it will be remembered, is about eight months subsequent to the visit of the French frigate *L'Artemise*. The sad effects of the course pursued by her commander, in compelling the people to receive papal priests and intoxicating liquors, and in breaking down the authority of the chiefs, had become in some degree developed.

As to the state of things among us, I suppose that each island would make a different report. A letter received from Hawaii to-day states thus:—"At Waimea much apostacy, yet the good work goes on slowly. At Kohala a great waking up. At Hilo a protracted meeting recently, and glorious results. At Kaawaloa the work advances slowly and some hundreds added to the church. At Kailua a glorious revival and hundreds received to the church."

On Maui, I learn nothing of late of special interest. Doubtless our churches are about to be tried in a manner that they never have been before; but it is needed, and it will all work for the advancement of the cause in the end.

On Kauai there is nothing special. A protracted meeting is now in progress at

Lihua, a new station lately taken by Dr. Lafon; nothing of special interest on the island.

On Oahu the work of the Lord is going on in the midst of much to oppose and try us. Some are gathered into our churches at almost every communion, and we find frequent occasion for discipline. The work of the Lord with us seems rather a purifying and refining process, and not a renovating one at the present time. The former process, though always a painful one, is as necessary as the latter, in the course that Infinite Wisdom seems uniformly to mark out in preparing souls for the kingdom of glory. There is now a medley of influences at work under the banner of the prince of darkness to oppose our Lord and his cause, and to deceive, if it were possible, the very elect. Idolatry now seems not at all ashamed to lift up her head; yes her many heads. On one part of Oahu we hear of a man calling himself the Messiah, and some are following after him. Some are working miracles of healing to prove themselves and their works from God; others are casting out devils by incantations, charms, etc.; and many profess to be afflicted with evil spirits. The old heathen arts and heathen songs, mythology, etc. etc., all seem now to be coming up again; and it is marvellous to see how wonderfully these all work in with what is called popery, and form a medley that is very congenial to the ignorant, superstitious, and in many instances, the licentious portion of the people. One of our people who lives in the interior of the island was invited a few weeks since into a meeting of some who called themselves Catholics. After the meeting was through, he said to another, "This kind of worship is just such as we practised in the days of Tamehameha."

That hypocrites will fall away is to be expected; that some faint-hearted ones will fail of coming up to the help of the Lord will not be strange. The battle may be fierce and long, but that the saints will conquer the Lord has assured us, and in that assurance we may rejoice. Once this people were not disposed to question the truths of the Bible as presented to them. Now we see here and there an idea from the universalist stock, the infidel, etc., that has been planted and sprung up in some mind. But all is well: truth will triumph eventually, and appear the more glorious because of opposition and because of error. The Lord will bring it about in the best way. In him is our hope and our joy. Pray for us; request the churches to pray for us in a special manner at this time.—

[*Miss. Herald.*

## Intelligence.

DOMESTIC.—Messrs. Constantine and Fielding having been compelled to return a second time to this country in consequence of the unseaworthiness of the *Saluda*, took passage on the 25th September in the barque *Hobart*, Capt. Collins, from New York.

Mr. J. G. Pratt and wife, who retired from the Shawanoe Mission a year since on account of Mrs. P.'s ill health, have returned to their station, accompanied by Miss Abigail Webster, of Lowell, Mass., who has been appointed assistant missionary. They left Boston for Shawanoe Oct. 2. Mr. Pratt carried out with him for the Shawanoe printing department a found of Cherokee type in Guess's character, and an additional supply of English type.

ARRACAN.—By letter of Mr. Stilson, of March 30, we learn that Messrs. Kincaid and Abbott have been induced by the unsettled posture of political affairs in Burmah to transfer their labors for a time to Arracan. They left Ramree about the 16th of March, the former to reside at Akyab and the latter at Sandoway. All the members of the mission were in good health.

BURMAH.—Our latest advices from Burmah are of April 3. The routine of missionary labors at Maulmain continued as at our last dates. The church at Amherst, under the care of Mr. Haswell, had been enlarged to 16. Mr. Mason of the Tavoy mission had also baptized 16 on the 24th of Feb. The following extracts from a letter of Mr. Kincaid, dated at Maulmain, Jan. 20, give the principal reasons for the delay of his return to the interior, and removal to Arracan.

My letter from Rangoon will have given you some idea of the fair prospects that appeared to be opening before us in Burmah. We were ready to grasp with eagerness the most distant hope of again entering our chosen field; but still, such is the policy of the new government that our expectations were not sanguine. The courteous manner in which foreigners were treated by the governor, raised up a host of enemies against him, and he was degraded from the vice-royalty, and ordered up to Ava. His successor is a brutal and ignorant man, who is capable of any act however barbarous, and of executing any order however cruel. But a few months since, by order of the king, he buried alive in one building, above thirty persons, men, women, and children. By the appointment

of this man, every one was prepared for new acts of oppression, and we did not mistake. First an order was issued to remove all Burmans from the service of foreigners, and next to forbid all Burmans paying money to foreigners, which is equivalent to forbidding all intercourse. The Burmans were afraid to come near me, or have me go near them. I often thought seriously of going direct to Ava, and begin my work, leaving the event to God, in whose hands are the hearts of all men. However, my family could not go with me in such a state of the country, and to go alone would induce the suspicion that I was a spy, and so render my stay useless, if nothing worse. So far as personal danger is concerned, I should not hesitate to go to Ava or remain in Rangoon, but to remain in Burmah and do nothing is not in accordance with my feelings or views of duty.

Br. Abbott and I have spent nearly a month up the Salwen river, mostly among the Karens, but still have had an opportunity of communicating the gospel, and giving tracts, to many Burmans. We found both Burmans and Karens on the Salwen river, in the greatest possible state of alarm; and certainly not without some reason, for repeatedly during the time of evening preaching we were disturbed by the shouts and firing of gangs of robbers from the Burman side of the river. Sometimes a whole village is kept in a state of alarm till midnight by these bands of marauders. Great numbers of buffaloes, paddy and other property have been taken away, and the Karens along the river and for a considerable distance inland dare not sleep in their houses at night, with the exception of Ko Chetting's village. It is truly afflicting to see the females and children compelled, through fear, to hazard their lives in the jungle, and poorly clad as they are, endanger their health by sleeping in the cold, damp air of night. I wrote down to the government, giving an account of the robberies, and the distressed state of the inhabitants. Mr. Blundell immediately ordered up two gun-boats well armed, for the protection of the frontier. Br. Abbott became ill with fever, and we were obliged to leave.

As all hope of being able to labor in Burmah for the present, is given up, I have had many anxious thoughts about the path of duty. At present my mind is nearly balanced between Mergui and some town in Arracan, and yet, if climate is left out of the account, Arracan has all the claim. It is painful being in such suspense, and to an all-wise Providence I desire to commit all my ways.

Donations,

FROM SEPT. 1 TO OCT. 1, 1840.

Upper Canada.

Beverly, For. Miss. Soc., Mrs. Martha Toffy sec'y, per Erastus Vilors, 18,00

Maine.

Thomaston, Oliver Robbins 1,50  
Bowdoinham Baptist Association, W. R. Prescott treasurer, Augusta, Baptist church 5,50  
Waldo Association For. Miss. Society, A. D. Lowell treasurer, per Benj. Libby, 15,00  
China, 1st Bap. church, mon. concert, per Rev. Hadley Proctor, 5,00  
Alfred, Congregational church, per Rev. A. W. Fisk, 5,00  
Blue Hill, Miss Gillpatrick 50  
South Berwick, Mr. Key 1,08  
per Rev. J. T. Jones, 6,58  
33,58

Massachusetts.

Westfield Baptist Association, S. Root tr., per Rev. Mr. Thresher, for general purposes, 100,10  
" Burman mission, 46,39  
" Chinese " 35,23  
181,72  
Shelburne Falls, Baptist ch., per Cyrus Alden, for general purposes, 59,17  
" bible in Burmah, 1,38  
60,55  
North Attleboro', Young People Miss. Soc., Sam'l S. Guild tr., 10,00  
Wendell Baptist Association, Joseph L. Smalledge treasurer, per Rufus Larnard, 102,78  
Beverly, Mrs. Nabby Cole 50  
Mrs. Lydia Green 25  
per Rev. N. W. Williams, 75  
Sturbridge Baptist Association, S. Barrett treasurer, per Rev. Mr. Thresher, 68,80  
Hardwick, a member of the Calvinistic church, avails of retrenchment, an annual donation, per Rev. Mr. Thresher, 5,00  
Boston, Female For. Miss. Soc. of the 1st Free Bap. church, per Miss Otis, 100,00  
do., Female For. Miss. Soc. of the Charles St. Bap. church, per Mrs. Daniel Sharp, 100,00  
do., Baptist Association, per S. G. Shipley, Newton Centre, Female Miss. Soc. 14,77  
Malden, do. do. do. 7,65  
do, do. do. do., for translating the bible in Burmah, 42,35  
Littleton, Bap. church 7,62  
Medway, " " 22,00  
94,39  
723,99

Rhode Island.

Providence, Juvenile Miss. Soc. of Pine St. Sunday School, per James Boyce, superintendent, 23,00

Rhode Island Baptist State Convention, Varnum J. Bates tr., Providence, Ladies of the 1st Bap. ch. and soc., for support of Moug Shway Goon, a native Burman teacher, 11th annual payment, pr Miss P. Jackson, 100,00	
Interest on same	1,50
	<hr/> 101,50
do., 3d Bap. ch., monthly concert, per Win. C. Parker,	53,00
do., 3d Bap. ch. and soc., extra subscription, per Isaac Pitman,	50,14
Woonsocket Falls, 1st Bap. ch. and soc., mon. concert, per Rev. J. Smith,	13,00
Mrs. Anna Titus, per Rev. Thos. Darling,	3,00
N. Gardner, do. do. do.	1,00
Richmond, 2d Bap. ch., per Rev. J. H. Baker,	5,00
Rev. J. C. Welch	5,00
Warren, Bap. ch., per J. Haile, tr.,	42,42
Rev. J. C. Welch	4,00
Pawtucket, Independ. Bap. ch., mon. con., per Rev. E. K. Fuller,	11,00
	<hr/> 289,06
	<hr/> 312,06

*Connecticut.*

Stonington Borough, Bap. ch., per Simeon Palmer,	1,43
Hartford, Infant School connected with the 1st Baptist church, per Mrs. Orra A. Bolles,	2,00
	<hr/> 2,43

*New York.*

Cortland For. Miss. Soc., Rev. J. W. Taggart treasurer,	16,00
Groton, Baptist church	12,00
Rev. T. Brown, per Rev. Cephas Bennett,	5,00
Lebanon, Baptist church, per Rev. B. Putnam,	3,06
Mohawk River Association, per Isaac Smith, tr.,	145,43
do. do. do. do. do.	2,25
Newport and Fairfield Karen Female Soc., for Karen missions,	6,00
Norway, Karen Society, to support a Karen teacher,	6,74
Salisbury, Mite Society	24,75
Westel Bronson,	5,00
Niagara Association, Chas. Warren treasurer,	34,68
Genesee Association, S. Chapman treasurer,	132,73
Genesee River Association, Nathaniel Coe treasurer,	62,95
Livingston Association, C. K. Estee treasurer,	108,84
Worcester Association, Morrisville, collection at the celebration of the 4th July,	6,75
Eaton, collection on the Sabbath (in part),	3,81

Cuba, Female Mite Society	62
Presbyterian Lady in Ellcottville	1,00
per Rev. T. A. Warner,	1,62
Jordon, Bap. church, per A. Case,	13,00
Byron, Mrs. Cook, per Rev. J. Clark,	5,00
Auburn, S. Owen, per Rev. J. Smitzer,	2,00
Oswego, W. Read, per Rev. S. Davison,	5,00
Oswego Association, D. Harmon tr., per Rev. W. Hutchinson,	70,00
Rev. T. A. Warner	10,00
Nichols, Baptist church, per Jacob Willsey,	2,88
Mrs. Alma Canfield	1,00
per Rev. Jirah D. Cole, agent of the Board,	<hr/> 759,80

*Pennsylvania.*

Mount Pleasant, Baptist church, per David Gaskill,	20,00
Rome, per Rev. Jirah D. Cole,	2,12
	<hr/> 22,12

*Virginia.*

Virginia Bap. For. Miss. Society, Archibald Thomas treasurer, for Burman mission,	85,00
“ “ translations,	2,50
“ general purposes,	68,75
	<hr/> 156,25

*Ohio.*

Salem, Baptist church, per David Gaskill,	3,12
	<hr/> \$2032,35

H. LINCOLN, Treasurer.

CLOTHING, &c.

Valley Falls, R. I., from friends, per Rev. B. P. Byram, for D. L. Brayton, 170 3-4 yards sheeting,	\$17,32
Randolph, Mrs. Sally Edgerton, 2 pairs cotton hose,	1,50
Boston, Charles st. church, Female Industrious Society, for African mission, besides sundry articles not reported to the Board, a box of clothing, hardware, &c.,	75,00
Cambridgeport, friends, per Mrs. Snow, for Shawanoe mission, 31 yds. sheeting.	
Middleboro', Young Ladies Missionary Society of Pierce's Academy, for Francis Barker, of Shawanoe mission, sundry articles, per R. M. Wyman,	53,00
Middleboro', 1st Baptist church, per Sally S. Alden, for Francis Barker, do.,	3,50
South Reading, Juvenile Missionary Society, per Miss Elmira Walton, for Indian missions, sundries,	6,70
Woburn, Fem. Miss. Soc. of the Baptist church, per Miss Mary Anne Millett, treas., for outfit of Mr. Pratt,	25,00
Willington, Ct., Hosea Vinton, for J. H. Vinton, a box of farning utensils and clothing,	16,00
Rochester, N. Y., Ladies of the 1st Baptist church, for G. S. Comstock, a trunk of clothing, &c.,	81,00







